THE SHAR'I LAWS REGARDING *IDDAT*

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Foreword

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

This booklet is the first of its kind, originally in the urdu language by Moulana Mufti Muhammad Riaz Jameel.

It details laws on:

1.) The meaning and importance of Iddat;
2.) Why is Iddat necessary ;
3.) Upon whom is Iddat binding ;
4.) Upon whom is Iddat not binding ;
5.) What is allowed during the Iddat ;
6.) What is impermissible during Iddat ;
7.) Necessary laws regarding mourning ;
8.) The Iddat of a divorced woman ;
9.) The Iddat of a pregnant woman ;
10.) Iddat of Khula ;
11.) Where will a woman pass her Iddat ;

12.) Miscellaneous Masaa'il regarding Iddat ;
13.) Upon whom is the maintenance during Iddat.

This booklet has the above sub – heading followed by the respective regulations with references.

For a scholar to learn these laws and revise them, one can read the various headings within the sub-headings which are in dark bold, and also the text which is in the explanation which we have also made dark. Thus becoming a summary of the book, which can be read in a few minutes.

May Allaah Jalla Majdahu reward all those who made this publication see the light of the day.

Request for Duaas.
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COMPILER’S NOTE

Allaah Ta`ala has created all mankind from one soul. This single soul was Hadhrat Aadam (alaihis salaam) and from him Allaah Ta`ala created his partner (Hadhrat Hawa radhiyallahu anhu) who held all the qualities inherent to females. From these two blessed souls did Allaah Ta`ala create all men and women. When we reflect on the creation of these two and their respective responsibilities, then we will realise that men have virtue over women. For example:

- ❖ Hadhrat Aadam (alaihis salaam) was the first of the two that Allaah Ta`ala created. Woman was created thereafter and that also, from the man.
- ❖ Women are physically more delicate and tender than men, who are more tough and strong. This is the reason why women rely on men for protection.
- ❖ Men tend to make decisions and rule more intelligently and rationally as compared to women who are (generally) irrational, hasty and emotional.
- ❖ Men have been given the mantle of political, social and domestic supremacy and leadership, whereas women were made subservient to men.
- ❖ Allaah Ta`ala says regarding the general rights of women, *“And they (women) have rights (over their husbands) similar (to those of their husbands) over them to what is reasonable.”* [Surah Baqarah, Aayat 228] And regarding the rights of men, Allaah Ta`ala says, *“But men have a degree (of virtue) over them (women).”* [Ibid.]

- Nikah, *Talaq, Raj`at* and *Wilaayat* in Nikah are all exclusive to men. Women are dependant on men for the execution of these issues.

Amongst the rights bestowed to men over those of women is that he has the right to terminate the bonds of relationship with his wife/wives either by means of Talaaq, *Khula, Eela* and when he passes away. These occurrences will sever the bonds of Nikah and the render the wife a widow or divorcee, whereafter she has to pass a specified period in *iddat*. If she is **widowed** then she has to spend **4 months and 10 days** in *iddat* unless she is pregnant or alternatively if she is divorced then the *iddat* period will be the passing of **3 menstrual periods** or 3 months (depending on various circumstances -- to be discussed later, Insha-Allah). **Since the period of *iddat* is fixed, it is called *iddat*.**

Why is *iddat* obligatory? Upon whom is *iddat* binding and whom not? What are the necessary rules regarding *iddat?* All these issues will be discussed in this booklet. The crux of the matter is that the concept of *iddat* is a necessary practice in the Shariah.

Some people labour under the misconception that it is the choice and prerogative of the woman to decide whether she wants to spend an *iddat* or not. The reason for this is people are very ignorant of the laws pertaining to *iddat*. Some people think that *iddat* is only binding on a widow and not a divorcee; therefore they apply the laws pertaining to *iddat* to only widows, whereas these laws apply to all types of *iddats.*

This gives rise to the issue of *iddat* being relegated to just a normal deed which warrants reward and it is not afforded its rightful mantle of obligation. In this regard many men and

women become the obstacles in the proper fulfilment of this obligatory act.

People may laud the woman who observes her *iddat*, but they do not chastise or castigate a woman if she does not observe it, neither do they insist or compel her to fulfil this obligation, whereas,

- The observance of *iddat* is the Command of Allaah Ta`ala
- It is the explicit instruction of Nabi (sallallahu alayhi wasallam)
- It is the right of the husband
- The children (who may be born following the separation) may rightfully be attributed (connected) to their father
- So that they may also share in his estate
- It is a means of safeguarding the woman from false accusation and immorality.

***Iddat* is** no Mustahab matter whose observance is optional and non-observance acceptable. **It is an obligatory and mandatory act.** That woman whose husband passes away, is martyred, (*Nauthubillah*) commits suicide, divorces her, etc. has to compulsorily observe *iddat* for a period of 4 months and 10 days if she is not pregnant (for a widow) or 3 menstrual periods or 3 months (if she no longer menstruates).

The woman who does not observe *iddat* at all, is guilty of perpetrating a Haraam act. Similarly, that woman who does observe *iddat*, but she ignores all the necessary laws pertaining to it, is also guilty of a major sin.

Those who act as impediments to a woman observing *iddat*, by offering all sorts of excuses and baatil interpretations, are likewise guilty of a major sin.

Since many people nowadays are ignorant regarding the laws pertaining to *iddat*, we have compiled these in this booklet for their benefit. This Kitaab is a compilation of proofs from Qur`aan Majeed, Ahaadith, statements of Sahaabah (radhiallahu anhum), Kitaabs of the Fuqaha and the Fataawa of the Ulama.

THE MEANING AND IMPORT OF IDDAT

The lexicographic meaning of *iddat*

The word *iddat* originates from the word عدّه **which means to count or enumerate.**

The Shar`i meaning of *iddat*

Iddat refers to that period of time which is spent by a woman (in mourning / solitude) after the demise of her husband, a divorce or after the annulment of a Nikah, whereafter she is allowed to remarry.

That is, after the termination of a Nikah, either by divorce death or annulment, the woman has to remain single and not emerge from the home. This is called *iddat*.

The compulsion of iddat from the Qur`aan Majeed and Hadith

From the Qur`aan Majeed

Allaah Ta`ala says, *"And those of you who die and leave wives behind them, they (wives) shall wait for 4 months and 10 days, then when they have fulfilled their term, there is no sin on you if they (wives) dispose of themselves in a just and honourable manner (i.e. they remarry)."* [Surah Baqarah Aayat 234]

Prior to this, Allaah Ta`ala had revealed the injunction which meant that the *woman whose husband dies, she should not emerge from her home for a year.* [Surah Baqarah, Aayat 240]

The reason for this was that in the era of ignorance, when the husband passed away, then his wife's relation and connection to the late husband's household was terminated. The father, sons, uncles, grandfather, etc. of the husband would usurp and take possession of his estate. In some instances the women would have no recourse of return or shelter either to her own family or her ex-in-laws. She would be left stranded and destitute. This ruling was revealed in relation to this state of affairs, which was later abrogated.

Allaah Ta`ala then apportioned **an eighth of the husband's estate for the wife, on the condition that the deceased had children,** who will eventually (under normal and expectable circumstances) look after her.

The obligation of *iddat* from the Ahaadith

It has been reported from Umme Atiyya (radhiallahu anha) that Nabi (sallallahu alayhi wasallam) said, *"No woman should mourn the death of anyone for more than 3 days, besides the death of her husband, when she will mourn for 4 months and 10 days. She will not wear coloured clothes, don surmah, use perfume or do any such thing, except when she attains purity then she may apply little scent."* [Bukhaari, Kitaabul Haidh]

Rasulullaah (sallallahu alayhi wasallam) said, *"It is not permissible for any woman who believes in Allaah Ta`ala and the Aakhirah to mourn the death of anyone for more than three days, except her husband's who she will mourn for 4 months and 10 days."* [Bukhaari, Kitaabul Janaaiz]

IDDAT IN OTHER SOCIETIES

Iddat during the era of Jaahiliyyah

The concept of *iddat* was prevalent throughout the ages in all societies in some form or the other. These forms were all oppressive. During the age of the Arab ignorance, a woman was locked in a room for a year. She was not allowed to emerge, dress in clean clothes, bath, use scent, etc. Food was sent to her in this closet. At the end of the year, an animal was brought to her and she was to rub her body against it.

The woman's body would become so soiled and filthy after this year of isolation that after she rubs her body on the animal, the animal would die. She is then given some animal dropping which she would throw and be freed from this isolation. Thereafter she is able to use scent etc. and be free from her *iddat*. [Bukhaari and Muslim]

Iddat amongst the Hindus

It was a custom amongst the Hindus that when the husband died, then the wife would be cremated with him. (This custom is still rife amongst some Hindus). In that society when the woman is burnt with her husband then she attains his rank, and if she does not get cremated, then she is to remain single for the rest of her life as a dedication to her husband, regardless of whether they were married for one day or many years or whether she has children or not.
It was totally forbidden for a widow to adorn or beautify herself. It was as though the women whose husband dies had two choices—either she is burnt with her husband or she remains in a state of solitude and unkemptness forever.

The effects of this custom can still be felt in our society. Many people still regard a widow remarrying as being taboo and undesirable.

The just Islaamic system of *iddat*

Islaam has granted women the salvation from such oppressive systems and bestowed them a just and fair one. **Islaam allows women who are in *iddat* the freedom to bath, wear clean clothes, walk around the home, go on the verandah or any other part of the house. In fact, if there is a great need, then they are also allowed to leave the precincts of the house during the day time.**

If there is an urgent need then she is allowed to apply surmah or comb her hair and engage in household chores. An average young woman is able to curb her natural desire for 4 to 5 months, therefore, taking this into consideration, the Shariah

allows that the doors of Nikah be opened for her again after 4 months and 10 days.

WHY IS IDDAT NECECSSARY?

- ❖ One of the reasons and wisdoms underlying the concept of *iddat* is that which is mentioned in a Hadith that during this period (of *iddat*) **one is able to ascertain whether the woman is pregnant or not so that her child can safely be attributed to its rightful father.**
- ❖ ….and so that she may be **saved from the slander and false accusations of people**
- ❖ ….and so that the **child can inherit in its father's estate**
- ❖ One other reason for specifying the period of *iddat* is that a divorced woman is not suddenly deprived and ejected from **her home and shelter,** whereby she will be placed in a predicament. This is the reason why the Qur`aan Majeed instructs men to keep women with honour and goodness whilst **they spend their *iddat*** in the (ex-) husband's home. This is the reason why **the maintenance of a divorced woman is still the responsibility of the husband during the duration of the *iddat*.** She will not emerge from that home and actually her emergence is not permissible.

The wisdom of *iddat* goes beyond just the ascertaining of a woman's pregnancy

The questions arises that should a woman who cannot bear children or has passed that age of child-bearing, also spend *iddat*. To such an extent that even a 100-year old lady should incumbently observe *iddat*. A young girl, who has still not

reached the age of maturity and who does not yet even menstruate (if her husband dies or she is divorced), then she too should observe *iddat*. From this we realise that there are other wisdoms underlying the concept of *iddat*, besides merely trying to ascertain and confirm a woman's pregnant status, of which Allaah Ta'ala, The All-Wise and All-Knowing knows best. There are some things which we can surmise and deduce and which are relatively clear, such as:

- ❖ The husband is the head and ruler of the home and his wife is the deputy and 'second-in-command'. When the assistant or deputy passes away then there is no change effected in the leadership, therefore when the wife passes away, then the husband may, if he pleases, get another wife. However, when the head passes away then the administration is adversely affected, and the deputy has to take control of the affairs. **The engaging of a new head takes much consideration and reflection.** Another right of the mantle of **leadership** is that its loss is **properly mourned and observed,** which in the case of a marriage is effected in the form of *iddat*, which the wife will necessarily observe.
- ❖ Women are generally very hasty and tend to act irrationally, when under pressure. If the system of *iddat* was not prescribed for her then she would most likely 'put the wrong foot forward'. During the period of 4 months and 10 days **the woman has sufficient time to reflect and consider 'her way forward'.** She is also in the position to properly **take the advice and counsel of close family members as to what she should do with her life.** Should she remarry or spend the rest of her life a widow? How will she be able to maintain herself and her children? Will she be able to properly tend to her children's upbringing as a single mother? Etc., etc.

UPON WHOM IS IDDAT BINDING?

- ***Iddat* is binding after seclusion with an immature husband**

After the **Nikah** if such a **seclusion** takes place between the spouses **wherein none else was present, then *iddat* will become obligatory.** This ruling is effective **regardless** of whether **one or both the partners were immature during this seclusion.** [Fataawa Daarul Uloom, vol. 10, page 283 / Ahsanul Fataawa vol.5, page 251]

- **There is *iddat* for the wife of an impotent man, if there was seclusion**

If seclusion between the impotent man and his wife took place and even though no consummation took place owing to his impotency, then too she will have to observe *iddat* if he divorces her or dies. [Durrul Mukhtaar, vol.2, page 454 / Fataawa Daarul Uloom, vol. 10, page 288]

- ***Iddat* is binding even if the husband was absent for a long time**

Iddat is binding on the woman if there has been consummation or if there was proper seclusion (between the spouses even if there was no real consummation/intercourse). This applies even if the man has been separated or absent from his wife for a long period of time. [Fataawa Daarul Uloom vol. 10, page 298]

- ***Iddat* is also binding on that woman with whom intercourse is not possible**

If after marriage it is ascertained that the woman is such that intercourse is not possible with her (owing to a deformity at the genitals), then *iddat* for her is also binding if the husband divorces her or he dies. [Fataawa Baraa-e-Khawaateen, vol. 2, page 445]

- ***Iddat* is also binding after a written Talaaq**

If the husband gives his wife a Talaaq in writing instead of verbal, then too *iddat* is binding upon her. [Radde Mukhtaar, vol.2, page 589 / Fataawa Daarul Uloom, vol.10, page 303]

- ***Iddat* is also binding if the husband turns renegade (murtadd)**

When a Muslim man becomes *murtadd*, then his wife automatically comes out of wedlock. However, before she marries another Muslim man, she has to necessarily observe *iddat*. In this case **the time of the *iddat* will only commence at the time her husband became *murtadd*.** [Radde Mukhtaar, vol. 2, page 825]

- **A *murtaddah* has to observe *iddat* after she accepts Islaam and before she remarries**

If a woman turns *murtaddah*, then her Nikah breaks. However, if she again accepts Islaam, then before she can marry any Muslim man, she will first have to observe *iddat*. If it is ascertained that the woman had devised this plot (by becoming renegade) in order to be separated from her husband, then the Fuqahaa have ruled that after she is brought back to Islaam, she is to be compellingly made to marry her (previous) husband. [Radde Mukhtaar, vol. 2, page 540 / Fataawa Daarul Uloom, vol. 10, page 296]

❖ *Iddat* is binding on a widow under all circumstances

Iddat of 4 months and 10 days is binding on a widow under all circumstances, **whether there was consummation or seclusion or not.** [Fataawa Aalamgiri, vol. 1, page 284 / Fataawa Daarul Uloom, vol. 10, page 311]

❖ *Iddat* is also binding after mistaken intercourse with a wrong woman

If a man mistakenly has intercourse with another woman (genuinely) thinking her to be his wife, and thereafter realises that she is not his wife, then it is necessary for that woman to observe *iddat*. (If she is married then she has to spend *iddat* at her husband's home. As long as she does not complete her *iddat* she cannot cohabit with her husband. If they do, then they will both be sinners). Her *iddat* will be three *haidhs*. If she conceives on that day, then she will wait in *iddat* until the child is born. This child will not be illegitimate, **and its lineage will be established to that man who had mistakenly cohabitated with the woman.** [Masaa`il Bahishti Zewar, vol. 2, page 558]

❖ *Iddat* will be obligatory if there is seclusion with an immature husband

If an immature husband has absolute seclusion with his wife and thereafter passes away, then *iddat* will be binding upon her. She cannot remarry without having observed the full and proper *iddat*. [Fataawa Daarul Uloom, vol. 10, page 283]

❖ *Iddat* is also binding on an immature girl who is divorced

If a mature man divorces his immature wife, after absolute seclusion has taken place then she has to observe *iddat* even though there was no consummation. [Radde Mukhtaar, vol. 2, page 284]

- **To have intercourse in error whilst in *iddat* necessitates another *iddat***

If a man gave his wife a Talaaq-e-Baain or three talaaqs and mistakenly, whilst labouring under a misconception has intercourse with her, **then she has to start her *iddat* all over again.** [Bahishti Zewar, vol. 1, page 557]

- ***Iddat* is obligatory even after a *faasid* Nikah**

If someone's Nikah is *faasid*, for example a man marries a woman and then realises that her previous husband is still alive and did not issue a Talaaq, or the couple realise that they were breastfed during their infancy by the same woman, then the ruling will be as follows: if the husband had already cohabitated with his wife and they had only separated after having realised the situation, then the woman has to observe *iddat*. **Her *iddat* will commence only from the time her husband divorces her.** [Bahishti Zewar, vol. 1, page 571]

UPON WHOM IS IDDAT NOT BINDING?

There is no *iddat* if Talaaq is given before *rukhsati*

If the husband gives his wife Talaaq before she leaves her parents home and **there was no absolute seclusion between the two, then *iddat* is not binding on her.** [*Aap ke Masaail aur Oun ka hal*, vol. 5, page 412]

There is no *iddat* on an immature girl if she is divorced before absolute seclusion

If a mature husband gives his immature wife a Talaaq before absolute seclusion takes place then she does not have to observe *iddat*.

There is no *iddat* on an immature girl who is incapable of intercourse

There is no *iddat* on such a small girl who is incapable of intercourse and with whom intercourse is not possible, if she is divorced. However if she is still young, but she is able to have intercourse, then:

If there was absolute seclusion between her and her husband she will have to observe *iddat*.

If there was no seclusion, then *iddat* is not binding. [*Imdaadul Ahkaam*, vol. 2, page 508]

There is no *iddat* for a woman who has not been penetrated

There will be no *iddat* on such a woman who has not been cohabitated with or with whom there was no absolute seclusion.

There is no *iddat* on a new Muslim whose husband died

There will be no *iddat* on such a woman who (immediately) accepted Islaam and after her kaafir husband died. It will be permissible to get her remarried to a Muslim man immediately. [Fataawa Daarul Uloom, vol. 10, page 308]

If a man cohabits with his (ex) wife after having given her three talaaqs will not necessitate *iddat*

If, after having issued three talaaqs, a man, who is aware that intercourse is not Halaal, still cohabits with the woman, then such an act is nothing other than adultery. The woman will not have to start her *iddat* afresh, but will continue counting it. [Bahishti Zewar, vol. 2, page 557]

WHAT IS ALLOWED DURING THE IDDAT

Washing the hair, bathing and applying oil

During the *iddat* it is permissible for the woman to wash her hair and to have baths. **If her head pains, then she is also allowed to apply oil to it.**

To comb the hair if there is a need

If there is a need then she is allowed to comb her hair with a **fine or normal comb.** For example, if there is a **fear that she will develop lice.**

Applying surmah (antimony) as a medication

She is allowed to use surmah as a medication. However this can **only be applied at night and has to be removed during the day.**

Going to a doctor

If she falls ill and the doctor cannot be called home, then she is allowed to emerge from the home and go see a doctor or Hakeem.

She is allowed to walk throughout the home

She does not have to sit in one corner of the house, she is allowed to roam anywhere around the house. [Ahsanul Fataawa, vol. 5, page 441]

Carrying out household chores

A woman in *iddat* is allowed to carry out normal household chores, **like sweeping, cooking, washing clothes, etc.** There is absolutely no prohibition on this. [*Aap ke Masaail,, vol. 5, page 412*]

Remaining in hospital if there is a need

A woman (in *iddat*) may remain in the hospital **for as long as is deemed necessary,** whereafter she should return to her husband's home. If there is a need to **return** to the hospital **for check-ups, then she may do so.** [Ahsanul Fataawa, vol. 5, page 443]

She is allowed to eat paan in the case of *iddat-e-Raj'i*. [Ahsanul Fataawa, vol. 5, page 446]

Taleem may continue during *iddat*

It is permissible for a woman to emerge from the home in order to acquire necessary **Deeni Taleem** or to gain clarity on a necessary ruling, because the acquisition of necessary **Deeni Ta`leem is Waajib.** However it is not permissible to leave the home in order to acquire **worldly knowledge** or to learn some trade, because these things are not Waajib. She can pursue these things even after the completion of her *iddat*, but she must adhere to the rules which apply to a woman in mourning, in other words she will not adorn herself or make herself attractive to men in anyway. [*Bewa ki iddat, page 28*]

Emerging for earning a living or for employment

If a woman has no means of income and her husband has passed away, and she does not have enough in order to survive, then she will be allowed to emerge from the home, **whilst adhering to the proper Shar`i hijaab. She has to return home at nights and is only allowed to go out during the day.** It is not permissible to emerge from the home unnecessarily. If she is not in genuine need to earn a living then she cannot emerge. [*Aap ke Masaa'il,* vol. 5, page 410]

Attending the court during *iddat*

If a woman in *iddat* has to attend court due to some urgent need or she has been summonsed by the judge then she may present herself. If there is a need for her to attend court in order to

safeguard some welfare of her children then too she may go to the court. [*Aap ke Masaa`il*, vol. 5, page 417]

WHAT IS IMPERMISSIBLE DURING IDDAT

Emerging from the home

It is not permissible for the woman to emerge from the home during *iddat*. However if she is a widow and she does not have sufficient wealth to spend, then she may emerge to earn a living, provided she does so whilst observing strict hijaab. She must, however return home at night and not stay out of the home unnecessarily.

To contract a Nikah during *iddat*

During *iddat,* **Nikah is not permissible regardless of any benefit perceived.** Such a Nikah will be Haraam and faasid (invalid). Such a great sin should never be perpetrated for any worldly benefit. [Shaami, vol. 2, page 825 / Fataawa Daarul Uloom, vol. 10, page 317]

Can an unsupported woman make Nikah without having completed *iddat*?

If a woman is genuinely in need and has no one to support her or to attend to her daily needs, then it is the incumbent duty of the State and Muslim community to make some means for her maintenance, at least until she completes her *iddat*. She is also allowed under such constrained circumstances to seek employment in order to suffice for her daily needs. The *iddat* following the death of a husband is necessarily 4 months and 10 days. **During this period, not only is it Haraam for her to**

remarry, it is also impermissible for her to even consider or speak about Nikah. [*Aap ke Masaa`il*, vol. 5, page 413]

The wisdom underlying not marrying during the *iddat*

If this becomes accepted then there is a great possibility that when a woman remarries, she will forget about her previous husband and not properly mourn him and in waiting for her new husband she will desire the quick end of her *iddat*. *Iddat* is an Ibaadat and just like all forms of ibaadat it should be appreciated and carried out with contentment and ease. This is one of the reasons why no mention or effort towards Nikah be made during the *iddat*. [*Bewa ki Iddat*, page 15]

Beautifying and adorning

A woman who is in *iddat* **should not beautify herself by wearing attractive clothing, using scent, mendhi, perfumed oil, etc.** [Ahsanul Fataawa, vol. 5, page 447]

Combing the hair during *iddat* without good reason

It is not permissible for a woman to use a comb to comb her hair during her *iddat*, unless there is a good reason to do so. [Ahsanul Fataawa, vol. 5, page 442]

Applying oil without need during *iddat*

It is not permissible to apply oil to the hair during *iddat* if there is no necessity. [Ahsanul Fataawa, vol. 5, page 451]

Eating paan during *iddat*

It is not permissible to eat paan in an *iddat* which follows a Talaaq-e-Baain or death. [Ahsanul Fataawa, vol. 5, page 446]

Passing the night out of the home

A woman may emerge from the home during the day, if there is a need, but she must return home at night. However, she will **only be allowed to leave the home at night if there is a real emergency or need.**

A woman who is in *iddat* looking at her husband's face

It is not permissible for a woman to emerge from the home to see her (late) husband's face. [Ahsanul Fataawa vol. 5, page 430]

Performing Hajj during *iddat*

If both, Hajj and *iddat,* are binding on a woman, then she has to stay at home and complete her *iddat*, even if she misses the Hajj, because she can still go the following year for Hajj. If she forgoes her *iddat* and performs the Hajj, then her *iddat* will be forfeited and she will not be able to carry out any recompense.

Sheikhul Islaam, Ibn Taimia (rahmatullah alayh) said, ***"According to all four Mathaa-hib, it is impermissible** for a woman who is in iddat after the passing away of her husband, **to perform her Hajj before completing her iddat."*** [Al-Mughni, vol. 9, page 185]

Going for visiting the sick or for any happy or mourning ceremony

It is impermissible for a woman to emerge from the home to attend a wedding ceremony, mourn or visit the sick. This ruling applies even to close family, like parents, brothers, sisters, etc. Let alone not going out for such reasons only at night, the **prohibition applies to the day also.** [Fataawa Daarul Uloom, vol. 10, pg 309]

To be in seclusion with a woman

It is Haraam to be in seclusion with a strange woman if there is no Nikah. It is necessary that the family members do not allow any strange man to go near the woman who is in *iddat*. More especially that man who has the desire to marry the woman after she completes her *iddat*. [Fataawa Daarul Uloom, vol. 10, page 302]

THE IDDAT OF A WIDOW

How long is the *iddat* of a widow?

The *iddat* of a woman whose husband dies, will be until she gives birth if she was pregnant (at the time of his death), alternatively it is 4 months and 10 days. This applies regardless

if the woman is young, old or immature. [Radde Mukhtaar, vol. 2, page 830 / Fataawa Daarul Uloom, vol. 10, page 302]

How will a widow count the days?

If the husband dies on the first day of the lunar month, then she will count four months from then and add ten days to it, regardless if the months have 29 or 30 days. If he passes away on any other day besides the first, then she will count 130 days as her *iddat*. [*Aap ke Masaa`il*, vol. 5, page 410]

The *iddat* of a widow before *rukhsati*

If the man dies before taking his wife from her parents' home, then the full *iddat* of a widow will apply to her, and **she will be liable to receive the full *mehr* amount and she will also inherit her share in his estate.** [Ibid.]

The *iddat* after death is necessary, regardless of whether the spouses are mature or immature

The *iddat* following **death is necessary in all conditions,** whether one or both of the partners **are mature or immature.** [Radde Mukhtaar, vol. 2, page 830 / Fataawa Daarul Uloom, vol. 10, page 291]

Iddat for a widow is obligatory under all circumstances

The *iddat* for a **widow** is binding under **all circumstances whether there was consummation or seclusion between the**

spouses or not. [Fataawa Aalamgiri, vol. 1, page 284 / Fataawa Daarul Uloom, vol. 10, page 311]

When news of the husband's demise only reaches after the duration of *iddat* is complete

If the husband of a woman passes away and she is unaware of this, and only hears of his death more than 4 months 10 days after he had died, **then her *iddat* is complete and she does not have to start *iddat* upon hearing the news of his death.** [Bahishti Zewar, vol. 1, page 559]

The husband's death during a journey

If the husband and wife are both on a journey and the husband passes away during the journey, in some city or at the destination, then how is the wife to observe the *iddat*? There are two options:

1. If the husband's home **is shorter than a *safar* distance from the place of his demise, the she may return home and compete her *iddat*.**

2. If the husband's home **is the more than or equal to the *safar* distance from the place where he died, then if she has some convenient place at the place of his death to pass her *iddat* then she should observe it there, otherwise she may return home.** [Bahishti Zewar, vol. 1, pg 562]

The wife was out of the home when the husband passed away

If the woman was out of the home for some reason or at her neighbour's, and she hears of her husband's demise, then she should **immediately return home to complete her *iddat*.** [Bahishti Zewar, vol. 1, page 557]

Can a widow in *iddat* go anywhere or not?

It is **not correct** for a widow to emerge from her home and go anywhere, **even if there is some function at her parents' or brothers' home, etc.** [Fataawa Daarul Uloom, vol. 10, page 288]

The Nikah of a pregnant widow

The Nikah of a pregnant widow is **not permissible** until she gives birth, even if she had already completed the term of 4 months and 10 days. [Fataawa Aalamgiri, vol. 2, page 545 / Fataawa Daarul Uloom, vol. 10, page 325]

The Nikah of a widow after completion of *iddat* is permissible

If a widow, who is not pregnant, completes her full *iddat* of 4 months and 10 days, and intends to remarry, then it will be permissible. [Fataawa Daarul Uloom, vol. 10, page 289]

NECESSARY LAWS REGARDING MOURNING

Upon the contracting of the Nikah, it becomes one of the rights of the husband that the wife adorn and beautify herself for him. She should wear nice and beautiful clothing to please him, adorn herself with jewellery, etc. However after this husband passes away, she no longer has anyone to adorn herself for or to

please, hence it becomes only appropriate that she goes into mourning. **During the duration of her *iddat* she should abandon these things (i.e. which beautify her).** This is termed as احداد in Arabic. **During the *iddat* a woman should not utilise anything on her body which is generally used for beautification.**

Clothing

During the *iddat* a woman will **abstain** from wearing any such clothing which is **attractive and beautiful.** Her clothing should **not be 'fashionable',** exquisite, stylish, trendy, highly colourful, etc. In short she should **not wear** any such clothing whereby **she appears attractive to men.**

Jewellery

Since there is no need to wear any jewellery, therefore a woman in *iddat* should **abstain from wearing any.** She should abstain from wearing gold, silver, rings, necklaces, bangles, etc. She should also not wear jewellery of other metals (or 'plastic'), besides gold and silver.

Perfume

During the duration of the *iddat* a woman should **abstain** from wearing **any form or scent.** In fact, she should even abstain from using scented soap, oils etc. She should also not eat anything which gives off a pleasant scent (like paan).

Beautification / make-up

A woman in *iddat* should **not use surmah.** The same applies to the usage of **any face-beautification** (creams/make-up, etc) which is used to attract men. She cannot also use any eye-medication which will make the eye-lashes black and attractive. She may, however, use surmah if there is a genuine medical need, but she should only use it at night and not during the day. There is **no harm** in her **using normal cleaning and hygiene agents, like (unscented) soap, water, etc**.

Watch

Nowadays wristwatches are worn more as an item of jewellery rather than a necessity, hence it is **best to abstain** from wearing one during *iddat*. If the intention is **purely to see the time** and not as beautification, then it will be **permissible** to wear one.

Cleaning the teeth

Such items should **not** be used in and around the mouth which are **primarily used for beautification,** like teeth-whitening pastes, lipstick, etc.

Nails

Even under normal circumstances the nails should be pared and not kept long. During the *iddat* it should not be trimmed or pared in any **fashionable way** which makes its look attractive. It **can be cut in the normal way.**

Shoes

The woman in *iddat* should wear plain and simple shoes.

For a woman in *iddat* to wear bangles, eat paan so as to redden the mouth, apply toothpowder (for freshening the mouth), using surmah, applying hair-oil, using henna (mendhi), etc. are all impermissible.

Upon which woman is mourning necessary?

Mourning is necessary for the mature woman and not an immature girl. However, it is not permissible for an immature girl (in *iddat*) to emerge from the home or remarry. [Bahishti Zewar, vol. 1, page 560]

Upon which woman is mourning not obligatory?

Mourning is not necessary for that woman whose Nikah is faasid and it has been broken or her husband dies. It is also not permissible for a woman to mourn the death (sit in *iddat*) following the demise of any other man besides her husband. [Ibid.]

THE IDDAT OF A DIVORCED WOMAN

How long is the *iddat* of a divorcee?

The *iddat* of a Talaaq (whether it is one, two or three; Talaaq-e-Baain or Raj'i) is the duration of three haidhs. That is, the woman who menstruates, will pass three haidh periods, after the Talaaq was issued, in *iddat*. **As for the woman who does not menstruate, her *iddat* will be three months.** That is, after three months, here *iddat* will be complete.

The proper manner in which to issue a Talaaq

We learn from Surah Talaaq, Aayat 1, that if a man wishes to divorce a woman then he should **do so before she starts her haidh.** There is unanimous consensus that it is Haraam to give a Talaaq to a woman during her haidh. The reason for this is that the woman's *iddat* will be much longer which will cause her difficulty. This is so because the haidh in which the Talaaq is issued is not counted amongst the 3 haidhs of *iddat*. She will only start counting the 3 haidhs of *iddat* from the first haidh which follows the one in which she is given the Talaaq, which means that she will have to complete that haidh in which she is given the Talaaq and also the full tuhur which follows. All this 'extra' time will undoubtedly cause her much difficulty.

The *iddat* of a young girl and an old woman who do not menstruate is 3 months

If a young girl who does not yet menstruate is given Talaaq or an old woman who is beyond the stage of menstruation, then the *iddat* for both of them will be three months.

Allaah Ta`ala says, *"And those of your women who have passed the age of haidh, for them iddat, if you have doubts (of their haidh), is three months, and for those who have no haidh (i.e. the immature girls), their iddat is three months, likewise, except in the case of death."* [Surah Talaaq, Aayat 4]

What to do if a woman hears of her husband's Talaaq after completing an *iddat* duration?

If a woman was divorced by her husband but she was unaware of it, and only became aware that he had divorced her after

some time had passed and **by the time she was made aware, she had already passed her stipulated duration of *iddat*, so her *iddat* is over.** There is no need for her to start her *iddat* after receiving the news. [Bahishti Zewar, vol. 1, page 559]

How long will the *iddat* be if the husband passes away during the *iddat*?

If a woman's husband passes away whilst she is still in *iddat* (from a divorce), then there are three scenarios, whose rulings all differ:

1. **The first is when the woman is pregnant, then her *iddat* will be until she gives birth.** That is, her *iddat* will be complete as soon as she delivers the child. This will apply even if the child is born a few minutes after the Talaaq or death of the husband.

2. The second is if the woman is not pregnant, and her husband gave **her a Talaaq-e-Raj'i,** and then he passes away whilst she is still in her *iddat*. In this case, whatever time she spent in her *iddat* of Talaaq-e-Raj'i will be disregarded, **and she will have to start a new *iddat* of death.**
3. The third is where the woman is not pregnant and her husband gave **her a Talaaq-e-Baain,** and then he passes away whilst she is still in *iddat*. In this case it will be seen which of the two *iddats* are longer, **and she will spend whichever of the two that is longer.** In this instance she will spend both *iddats* together, when the one *iddat* is over, and a few days are still remaining for the second *iddat* to be completed, then she will complete that also. [*Aap ke Masaa`il*, vol. 5, page 413]

The Shar`i ruling when a man still keeps the woman after issuing three Talaaqs

If a man kept the woman by him even after giving three Talaaqs, then since the husband and wife relation between them has not yet terminated, **therefore it is necessary to separate the two and she has to begin her *iddat* afresh.** After she completes her *iddat*, then she has to marry another man, who, after having consummated the marriage divorces her of his own will or he dies, then only after she completes the relevant *iddat*, will she be allowed to remarry her former husband. Other than this method, there is no other way for them to lead a pure life together. [Bahishti Zewar, vol. 5, page 415]

How to spend an *iddat* with a husband who gives a Talaaq-e-Baain?

If a man gives his wife three Talaaqs simultaneously or he gives her a Talaaq-e-Baain, then the woman will spend her *iddat* as follows:

1. The woman will spend the *iddat* in **that husband's house, but there has to be some hijaab between them such that they are never in seclusion at any time.**
2. If there is a real fear of the two of them **falling into fitnah** when alone in the house, then **another woman must live with them** who has the ability to keep them apart.

3. If this is not possible then the husband must **make arrangements** so that he spend the duration of her ***iddat* elsewhere.**

4. If the **husband** does **not** want to **budge,** then the **woman should be moved to another place to spend her *iddat*.** [Ahsanul Fataawa, vol. 5, page 447 / Raddul Mukhtaar, vol.3, page 675]

The wisdom of specifying three months for the *iddat* of Talaaq-e-Raj'i

The duration of three months for **Talaaq-e-Raj'i** has been specified so that the couple have enough time to **reconsider** their **situation** and **perhaps get back** together. Another point is that if the husband gave the Talaaq in anger, then during this period his anger will cool and he will remedy his views. All these factors have been taken into cognisance to engender reunification between them.

It is **permissible** for a woman in ***iddat*** of **Talaaq-e-Raj'i** to **adorn and beautify herself.** The only restriction on a woman who is in *iddat* from Talaaq-e-Raj'i is that she not emerge from the home or marry another man. Besides this, she is allowed to adorn and beautify herself, etc., etc.

THE IDDAT OF A PREGNANT WOMAN

How long is the *iddat* of a pregnant woman?

The *iddat* of a pregnant woman lasts **until she gives birth,** whereafter she may remarry. [Ahsanul Fataawa, vol. 5, page 429]

The wisdom underlying the *iddat* completing upon birth of a child

The wisdom underlying the *iddat* completing upon the birth of a child is that the **pregnancy was the right of the first husband.** If the pregnant woman had remarried after the death or divorce of her former husband, then the new husband would be 'watering the fields of another', which is impermissible, because Nabi (sallallahu alayhi wasallam) had said, *"It is not permissible for the man who believes in Allaah Ta`ala and the hereafter, to water the fields of another."* [Musnad Ibn Ahmad, vol. 4, page 154]

The ruling regarding *iddat* if the child dies in the womb (a miscarriage)

If the child dies in the mother's womb, i.e. she has a miscarriage, and the womb is cleansed out by means of medication or an operation, then if the **foetus was four months or older, her *iddat* terminates with the expulsion of the stillborn child, alternatively (if the foetus was less than 4 months) then the *iddat* will only terminate after 3 haidhs.** [Raddul Mukhtaar, vol. 2, page 656 / Fataawa Daarul Uloom, vol. 10, page 353 / Ahsanul Fataawa , vol. 5, page 429]

If the foetus 'dries up', then how will she complete her *iddat*?

If the foetus dries up in the womb, **i.e. it does not form at all,** then the Shariah does **not** even regard this **as a pregnancy at all.** Such a woman will have to complete an *iddat* of 4 month

and 10 days (if her husband dies). [Fataawa Daarul Uloom, vol. 10, page 352]

It is not permissible to abort the foetus in order to terminate the *iddat*

It is not permissible to abort a foetus after it has completed a term of 4 months and 10 days. To abort it before this period has lapsed, is subject to intense discussion and differences of opinion. The preferred opinion is that if there is no compelling or urgent need, it is impermissible. **It is therefore impermissible to abort a foetus (at any stage) in order to terminate an *iddat*.** [Raddul Mukhtaar, vol. 2, page 278 / Ahsanul Fataawa, vol. 5, page 432]

Iddat is completed upon the abortion of a foetus

If a woman who is in *iddat* has an abortion, either through an operation or some medication, then the following will apply:

1. If the **pregnancy was 4 months or longer, then the abortion will terminate the *iddat*.**

2. **Otherwise** she will have **to complete the *iddat* of 3 haidh.** In this instance if she has bleeding after three days or more following the abortion, then this will be regarded as a haidh and she will only have to add another two periods of haidh thereafter and her *iddat* will be complete. However if she bleeds in less than three days after the abortion, then this will not be regarded as a haidh. She will have to wait for another three haidh periods for her *iddat*. [Ibid.]

The Nikah of a pregnant widow

The woman who is pregnant when her husband passes away, cannot remarry until she gives birth, even if this occurs more than 4 months 10 days after her husband's demise. [Fataawa Aalamigiri, vol. 2, page 545]

A woman becomes pregnant after passing one haidh during her *iddat*

A woman who was **given** a **Talaaq**, becomes **pregnant by *zina*** after passing one haidh during her *iddat*, **will have to complete her *iddat* at the birth of the child.** It is not permissible to marry her before she gives birth.

What will the ruling be if it is realised at the end of her *iddat* that she is pregnant?

That woman who **conceives whilst she is in *iddat*,** will only complete **her *iddat* after she gives birth.**

The maximum duration of pregnancy is two years

According to the Shariah **the maximum time for a pregnancy is 2 years,** therefore no consideration will be given to a 'pregnancy' that lasts beyond that. Therefore if the woman was divorced, then her *iddat* will end after 3 haidhs and if she is widowed then 4 months and 10 days.

IDDAT OF KHULA

How long will the *iddat* following a Khula last?

According to the Hanafi Math-hab **the *iddat* of Khula will be the same as a Talaaq,** i.e. three haidh for a woman who menstruates and three months for one who doesn't. [Radde Mukhtaar, vol. 2, page 770 / Fataawa Daarul Uloom, vol. 10, page 323]

The Nikah of a woman of Khula

The **Nikah** of a woman who has been **through a Khula is baatil if she has not completed her *iddat*.** [Ibid.]

The *iddat* of an immature girl

It is necessary for a young immature girl whose husband passes away to observe the full *iddat*.

What if an immature girl starts menstruating during her *iddat*?

That immature girl who is spending three months in *iddat* (because she does not have haidh), starts menstruating just before the completion of her three months, even if it be just a minute before the completion, **then she has to start a new *iddat* of three haidhs.**

The *iddat* of an old lady

Iddat is also Waajib for that lady who is beyond the age of child-bearing. **Even a 100-year old woman is not exempted.**

The *iddat* of a prostitute

There is **no *iddat*** for a prostitute or one who indulges in **adultery.** [*Aap ke Masaa`il*, vol. 5, page 416]

Is there *iddat* for the wife of a martyr as well?

The wife of a martyr also **has to observe *iddat*** and she can remarry after the completion of her *iddat*. [Ibid]

The *iddat* of a breast-feeding woman is also three haidh

If a man gives his wife a Talaaq whilst she is still suckling her baby, then although women who are breastfeeding do not usually get their haidh, **her *iddat* will be the duration of 3 haidh, even if her haidh only commences after two years when she completes the breast-feeding.** It is not permissible to enter into Nikah with such a woman until she completes her *iddat*. [Raddul Mukhtaar, vol. 2, page 825 / Fataawa Daarul Uloom, vol. 10, page 331]

WHERE WILL A WOMAN PASS HER IDDAT?

A woman will complete her *iddat* in her husband's home

It is necessary for a woman to observe her *iddat* in the home of her husband. It is a **grave sin if she emerges** from the home

before the completion of her *iddat* without a proper and valid Shar`i excuse.

The wisdom underlying spending the *iddat* in the home of the husband

The wisdom underlying the woman spending her *iddat* in the home of her husband is that **she remembers and reminisces her life with him,** especially the time just prior to his demise. Such a woman will naturally loose herself in the remembrance of her husband and she will miss him and think of him. If she were allowed to go from there, then she will quickly forget about him and not properly mourn his loss.

If the woman goes to her family due to some disagreement, then where should she observe *iddat*?

Regarding that woman who, following an argument with her husband, goes away to her parents' home and in the interim her husband divorces her or passes away, there are different rulings:

If the **separation was temporary** and she had intention of returning to him, then it is necessary that **she spend her *iddat* in his home.**

However, if she had **no intention of ever returning** to her husband, then she should spend **her *iddat* at her parents' home.** [Ahsanul Fataawa, vol. 5, page 448]

When can a woman spend her *iddat* at some other place?

A woman may move out of the marital home during her *iddat* when she is **all alone,** and there are no family members nearby who can assist and support her, and she also has no one who can come and live with her for the duration. In such an instance it is necessary for her guardians to make some suitable arrangement for her so that she may remain in the marital home for the *iddat*. If such arrangements can genuinely not be made, **then she may go and live with some *mahram* family member.** [Fataawa Daarul Uloom, vol. 10, page 302]

Besides this, the under-mentioned factors also allow for a woman to move during her *iddat*.

Fear of dishonour

If a woman has a **genuine fear of losing her honour and chastity** whilst spending her *iddat* in her husband's home, then she may move to another place, which as far as possible should be close to her home. It will now be impermissible for her to emerge from this place. [Imdaadul Ahkaam]

Fear of life, wealth and health

If a woman who is in *iddat* cannot **get proper treatment from the local doctors and hakeems,** then she may be moved to a place where she will receive the proper treatment. She may also stay in that place for a few days, if need be. [Imdaadul Ahkaam / Fataawa Daarul Uloom, vol. 10, page 312]

The rental for the home is beyond her means

If the couple were living in a rented home and after his demise the **wife is unable to afford the rent,** then she may move to another place close by where the rent is cheaper or maybe rent-free, to spend her *iddat*.

If she has a real fear of the place being haunted, etc.

If the woman has a genuine fear of foreboding in the house and she cannot overcome **the feeling of it being haunted,** etc. then she may move to a safer place.

Fear of oppression

If the woman has a valid fear of oppression whilst living in her husband's home during the *iddat*, then she may move someplace else.

If the house becomes unstable

If the **house** in which a woman is spending her *iddat* **falls down** or is **demolished,** then she may move to another place.

MISCELLANEOUS MASAA`IL REGARDING IDDAT

Living close to the family

A woman has **no right to leave the marital home during *iddat* merely to be close to her parents or family.** She should

remain in her husband's home and complete her *iddat*. Upon its completion, she may go wherever she pleases.

Nowadays it has become the norm that a woman will leave the marital home and spend her *iddat* somewhere close to her parents, family or children. This is incorrect because there is no compelling need to do so. A solution to this can be that the widow bring some of her family members to live with her during the *iddat* or that they take turns in being with her.

UPON WHOM IS THE MAINTENANCE DURING IDDAT

The widow will not receive the maintenance of *iddat*

The widow who is not pregnant and is in *iddat*, will not receive an allowance because she is not sitting in *iddat* because of the husband, but rather because the Shariah commands it. **She must spend from herself.** [Bahishti Zewar, vol. 1, page 561]

The pregnant widow will receive maintenance

If the **widow is pregnant,** the she will **receive maintenance until she gives birth.**

The woman who is given Talaaq-e-Raj'i will receive maintenance

If a woman was given **a Talaaq-e-Raj'i or three talaaqs, then her maintenance will be the duty of her husband.** There is

consensus on this. Similarly, **even the** woman who has had her Nikah annulled through **Khula,** will also be maintained by her husband, during her *iddat*. According to Imaam Abu Hanifah (rahmatullah alayh), it is Waajib upon the husband to attend to **all the needs of his divorced wife, regardless of what type of divorce she received.** [Bahishti Zewar vol.1 page 557]

When will a woman in *iddat* not receive maintenance?

If the Nikah was broken because of **the woman's folly,** for example, she became **murtadd** or she had some **relation with her stepson,** etc. which resulted in her husband divorcing her, then she will **not** receive any **maintenance** (from him) during the *iddat*. She will however be accommodated in his house. Yes, **if she walks** out on her own will, then **naturally** she will **not** receive any **maintenance.** [Bahishti Zewar, vol. 1, page 557]

Speaking to *Mahram* men and on the telephone during the *iddat*

Some women regard speaking to strange men over the telephone (and personally) during the *iddat* as being impermissible, whereas **this applies to all times and not only during the *iddat*.** Regardless of whether the man is family (like cousins) or not. **As for speaking over the telephone to strange men, this will only be allowed if there is a genuine need.** To speak to strange men even over the telephone without valid Shar`i need is Haraam. She should abstain from speaking excessively on the phone. **She may, if there is a need, speak to *ghair mahram* men from behind a Purdah.**

A woman who does not wear Purdah should spend her *iddat* in Purdah

That widow who, during her husband's lifetime, did not observe Purdah, should observe Purdah whilst in *iddat*.

Upon whom will be the sin if the woman does not observe *iddat*?

That woman who does **not observe *iddat* of her own will is a great sinner and transgressor.** The same applies to the woman who does not adhere to the rules governing and surrounding *iddat*. If her husband or family do not allow her to observe *iddat*, or if her husband sends her to her parents' home, then they too will be sinning.

There is *iddat* on the husband

In some places people regard there to be *iddat* for men, such that they do not remarry during the period stipulated for *iddat*. This is incorrect and a man can remarry any time after his wife passes away or after he divorces her.

There is no Qadha for *iddat*

Iddat is Waajib on the woman immediately after her husband dies or she is divorced. It is not permissible for her to delay, postpone or discard it. There is no substitute or Qadha for *iddat* after its stipulated time has lapsed. Such a great sinner (who has not observed *iddat*) **should repent abundantly before her Rabb and carry out much good deeds, and it is hoped that Allaah Ta'ala may yet forgive her grave sin.**

The un-Islaamic customs and traditions regarding *iddat*

Hereunder we have listed some customs which have no relation or link with Islaam. They are not substantiated by the Qur`aan Majeed, Ahaadith or any Fiqh Kitaab.

- It is the custom in some places that when the Janaazah of the husband leaves the home, the womenfolk take the widow to the door of the house and say that the woman who emerges from the home crying (at the loss of her husband) does not have to observe *iddat*.
- Then there is the custom in other places that when the daughter passes away, the mother sits in *iddat*. If the father-in-law passes away then how ever many daughters-in-law there are, they all sit in *iddat*. *Iddat* is only binding upon the woman who has lost her husband. Similarly to sit in *iddat* at the demise of another woman is a useless waste of time. To observe hijaab from strange men is necessary upon all women and not only when in *iddat*.
- When the *iddat* is over then the woman will adorn herself and go and meet her family.
- To only observe Purdah from strange men during the course of the *iddat* and neither before or after.
- To walk a few steps behind the deceased and regard this as the termination of *iddat*.
- Not to bath more than once a week, during *iddat.*
- Not to walk out in the light of the moon.
- To only wear black clothes as a sign of mourning
- Not to walk out of the house bare-feet
- To expect and receive gifts from close family and friends upon termination of the *iddat*.

References and Sources of information

- *Qur`aan Majeed*
- *Bukhaari Shareef*
- *Muslim Shareef*
- *Fataawa Shaami*
- *Fataawa Aalimgiri*
- *Fataawa Daarul Uloom (Deoband)*
- *Fataawa Baraa-e-Khawateen*
- *Imdaadul Fataawa*
- *Ahsanul Fataawa*
- *Hidaaya Shareef*
- *Bahishti Zewar*
- *Aurat Qur`aan wa Sunnat aur Taareekh ke Aa`ine me*
- *Aap ke Masaa`il aur on ka Hal*
- *Talaaq aur Faskh-e-Nikah*
- *Bewa ki Iddat*

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